1: Dube E-5 (1951-52) 1955 AW17 Telugu AW17

non-Aryan groups was taking place in Indian society and Hinduism was consolidating itself. The highly organized craftsmen's guilds of those days may perhaps have succeeded in maintaining their integrity and exclusiveness for a long time, but had ultimately to yield; yet the tension created by their resistance remained, and even when they were absorbed into the fold of Hindu society they were not admitted as equals to the groups of comparable social status and in consequence probably continued to maintain their age-long exclusiveness.

All the castes whose relative positions in the caste-hierarchy have been shown in the accompanying table are endogamous. There is a permanent social distance between them; the individual is born into a caste, and a subsequent change in status is, except to the very lowest strata of society, equally impossible upwards or downwards.[1] In general it may be said that people accept food at the hands of all castes occupying a higher level in this hierarchy, the only exception being that of the Vaddar, who do not accept food from the highly placed Sakali and Mar.gali. Without exception people on a higher level refuse food from those on a lower level. Each caste has a traditional occupation sanctioned by religion, and these monopolies should not be infringed upon, except in the case of agriculture, which all may pursue.

Mention should here be made of the Jangam and the Katike castes, of each of which there is one family in Shamirpet. The Jangam are a semi-priestly caste ritually attached to the Baljas, for whom they tie the 'lingam'—a phallic symbol representing Shiva—and function as priests on the occasion of weddings. On the days of *Pitra Moksha Amavasya*[2] and *Shivaratri*,[3] they visit Hindu houses, particularly of those peasants who follow the Shaivite[4]

[1] When a person is excommunicated or out-casted he is not down-graded and pushed into a lower caste; he is merely denied the privileges of equal participation in the socio-religious life of the community.

[2] The night of the New Moon in the Hindu month of Bhadrapada (August–September).

[3] The day on which Shiva is believed to have drunk the world's poison, retaining it in his throat, and thereby saving mankind from possible harm from this poison.

[4] Of the great gods of the Hindu 'trinity' Brahma is not worshipped because of his sinful infatuation for his own daughter, whilst Vishnu and Shiva are worshipped. Those who principally worship the former, usually in his incarnations as Rama and Krishna, are known as Vaishnava; those worshipping the latter as Shaiva or Shaivite. Cf. Dowson, *A Classical Dictionary of Hindu Mythology* (London, 1950), pp. 56–59, 296–300, 360–362.